

## The Superiority & Virtue Of The First 10 Days of Dhul-Hijjah & The Deeds Legislated In These Days

Shaykh Abdullah bin Jibreen (Hafidhahu 'Llah)  
fatwa-online.com

Verily, the praise belongs to Allaah Most High, and may the blessings of Allaah and Peace be upon His Prophet Muhammad (Sallallahu 'alaihi wa sallam), and his family and companions, all of them.

Bukhaaree (Rahimahu 'Llah) narrated from Ibn 'Abbaas (Radiya 'Llahu 'anhu), that the Prophet (Sallallahu 'alaihi wa sallam) said:

"There are not any days in which righteous deeds done in them are more beloved to Allaah than these days, i.e. the ten days (of Dhul-Hijjah). They said: O, Messenger of Allaah, not even Jihaad in the path of Allaah? He said: Not even Jihaad in the path of Allaah Most High, except if a man goes out (for Jihaad) with his self and his wealth, then he doesn't return with anything from that."

Imaam Ahmad (Rahimahu 'Llah) narrated from Ibn 'Umar (Radiya 'Llahu 'anhu), from the Prophet Muhammad (Sallallahu 'alaihi wa sallam) that he said:

"There aren't any days greater, nor any days in which deeds done in them are more beloved to Allaah Most High, than these ten days (of Dhul-Hijjah). So, increase in them the saying of Tahleel (Laa-ilaaha-ill-Allaah), and Takbeer (Allaahu-Akbar) and Tahmeed (al-hamdu-lillaah)."

### The Types of Deeds in These Ten Days

**First:** The performance of Hajj and 'Umrah, and these are the best of deeds that may be done. And what indicates their superiority are a number of Hadeeths, one of which is the saying of (The Prophet) (Sallallahu 'alaihi wa sallam):

"Performance of 'Umrah is an expiation of the sins committed between it and the previous 'Umrah, and the reward of the Hajj which is accepted by Allaah Most High is nothing but Paradise." <sup>1</sup>

**Second:** The fasting during these days as many of them as may be easy (for one to fast) - especially the Day of 'Arafah. There is no doubt that the act of fasting is one of the best deeds, and it is from what Allaah Most High has chosen for himself, as in the Hadeeth Qudsee:

**"Fasting is for Me, and it is I who give reward for it. Verily, someone gives up his sexual passion, his food and his drink for my sake..."** <sup>2</sup>

Also, from Abu Sa'eed al-Khudree (Radiya 'Llahu 'anhu), who said that the Messenger of Allaah (Sallallahu 'alaihi wa sallam) said:

"No servant (of Allaah Most High) fasts one day in the way of Allaah, except that Allaah Most High removes his face from the fire because of it (the distance of travelling) seventy years." <sup>3</sup>

<sup>1</sup> Bukhaaree and Muslim

<sup>2</sup> narrated by Bukhaaree, Muslim, Maalik, Tirmidhee, Nasaa.ee and Ibn Maajah

<sup>3</sup> Bukhaaree and Muslim

Muslim narrated from Abu Qataadah that the Prophet (Sallallahu 'alaihi wa sallam) said:

"Fasting the Day of 'Arafah will be credited with Allaah by forgiving one's sins of the previous year and the following year."

**Third:** at-Takbeer (saying: Allaahu-Akbar) and adh-Dhikr (remembrance of Allaah Most High) in these (ten) days, because of the saying of Allaah (Subhanahu wa ta'ala) in Soorah al-Hajj verse 28:

**"...And mention the name of Allaah on the appointed Days..."**

This has been explained (by some) to mean the ten days (of Dhul-Hijjah), and the scholars consider it desirable to increase adh-Dhikr (remembrance of Allaah Most High) in these days, because of the Hadeeth of Ibn 'Umar (radhi-yallaahu 'anhumaa) narrated by Ahmad, which says in it: "...so increase in these days the Tahleel and Takbeer and Tahmeed".

Bukhaaree mentioned about Ibn 'Umar and Abu Hurayrah (radhi-yallaahu 'anhu) that: "the two of them used to go out to the market place. During the ten days (of Dhul-Hijjah) saying 'Allaahu-Akbar', causing the people to also say it."

Ishaaq narrates from the scholars of the Taabi'een that in these ten days they used to say: Allaahu-Akbar, Allaahu-Akbar; Laa-ilaaha-ill-Allaah; Wallaahu-Akbar, Allaahu-Akbar; Wa-lillaahil-hamd.

It is a beloved act to raise the voice when saying the Takbeer in the markets, the houses, the streets, the masjids and other places, because of the saying of Allaah Most High in Soorah al-Hajj verse 37:

**"...that you may magnify Allaah for His Guidance to you..."**

The saying of Takbeer in congregation, i.e., everyone pronouncing the Takbeer with one voice, is not permissible since this has not been transmitted (to us) from the early generations of the Sahaabah and those who followed their ways. Verily the sunnah is for everyone to say the Takbeer individually. And this is applicable for all Dhikr and supplications, except if the person doesn't know what to say. In that case he may repeat after someone else until he learns (the words to be said). It is also permissible to make Dhikr with all the different wording of Takbeer (Allaahu-Akbar) and Tahmeed (al-hamdu-lillaah) and Tasbeeh (Subhaan-Allaah), and the rest of the Islaamic legislated supplications (from the Qur'aan and Sunnah).

**Fourth:** at-Tawbah (repentance) and abstaining from disobedience and all types of sins, since forgiveness and mercy are the results of deeds. Disobedience is the cause of being far away (from Allaah Most High) and repulsion, while obedience is the cause of being near (to Allaah Most High) and His love. In the Hadeeth of Abu Hurayrah (Radiya 'Llahu 'anhu), he said that the Prophet Muhammad (Sallallahu 'alaihi wa sallam) said:

"Verily Allaah has a sense of 'Ghayrah' (honour, prestige and anger over it's violation), and Allaah's sense of Ghayrah is provoked when a person does that which Allaah has made prohibited".<sup>4</sup>

---

<sup>4</sup> Bukhaaree and Muslim

**Fifth:** Doing plenty of voluntary (Nafil) righteous deeds of worship like prayer, charity, Jihaad, reading the Qur'aan, commanding what is good and forbidding what is evil, and other deeds like this. Verily they are of those deeds which are multiplied in these days. Because, even those deeds which are less preferred, in these days are superior and more beloved to Allaah than superior deeds done at other times - even the Jihaad which is one of the most superior of all deeds, except in the case of one whose horse is killed and his blood is spilled (loss of life in Jihaad).

**Sixth:** It is legislated in these days to make at-Takbeer al-Mutlaq (unrestricted to specific times or form) at all times of night and day until the time of the `Eed Prayer. Also, at-Takbeer al-Muqayyid (restricted to specific times and done in a particular manner) is legislated, and it is done after the (five) obligatory prayers which are performed in congregation. This begins from Dawn (Fajr) on the Day of 'Arafah (the 9th of Dhul-Hijjah) for those not performing Hajj, and from Noon (Dhuhr) on the Day of Sacrifice (10th of Dhul-Hijjah) for those performing Hajj (pilgrims); and it continues until 'Asr prayer on the last day of the days of Tashreeq (13th of Dhul-Hijjah).

**Seventh:** The slaughtering of a sacrificial animal (Adhiyyah) is also legislated for the Day of Sacrifice (10th) and the Days of Tashreeq (11th, 12th and 13th). This is the Sunnah of our father Ibraheem ('Alayh is-Salaam) - from when Allaah (Subhanahu wa ta'ala) redeemed his son by the great sacrifice (of an animal in his place).

It is authenticated that the Prophet (Sallallahu 'alaihi wa sallam) slaughtered (sacrificed) two horned rams, black and white in colour, and that he slaughtered them with his own hands, mentioned the name of Allaah Most High (saying Bismillaah), said Takbeer (Allaahu-Akbar), and placed his foot on their sides (while slaughtering them).<sup>5</sup>

**Eighth:** Muslim and others narrated from Umm Salamah (radhi-yallaahu `anhaa) that the Prophet Muhammad (Sallallahu 'alaihi wa sallam) said:

"If you see the Hilaal (new moon) of Dhul-Hijjah, and any one of you wants to make a sacrifice, then he should not cut (anything) from his hair and his nails." and in one narration he said: "...then he should not take (cut) anything from his hair, nor from his nails, until he performs the sacrifice." Perhaps this is because of the similarity with the one who is bringing a sacrificial animal for slaughter (in Hajj). As Allaah (Subhanahu wa ta'ala) said:

**"...and do not shave your heads until the Hadee (sacrifice) reaches the place of sacrifice..."**

The apparent meaning of this prohibition is that it is particularly for the one whom the sacrifice is for, and does not include the wife or children, unless there is an individual sacrifice for one of them. There is no harm in washing the head, or scratching it, even if some hairs may fall out.

**Ninth:** It is incumbent for the Muslim (who is not making Hajj) to make every effort to perform the `Eed Prayer wherever it is performed, and to be present for the Khutbah and benefit. He must know the wisdom behind the legislation of this `Eed (celebration). It is a day of thankfulness and performing deeds of righteousness. So, he must not make it a day of wildness, pride and vanity. He

---

<sup>5</sup> narrated by Bukhaaree and Muslim. Bukhaaree English translation - Dr. Muhsin Khan, Vol.2, Pg. 447-448 #770 and 772, 1979

should not make it a season of disobedience and increase in the forbidden things like music and singing, uncontrolled amusement, intoxicants and the like - those things which could cause the cancellation of the good deeds done in these ten days (of Dhul-Hijjah).

**Tenth:** After what has been mentioned, it is fitting that every Muslim, male and female, take advantage of these days by obeying Allaah (Subhanahu wa ta'ala), remembering Him, thanking Him, fulfilling all the obligatory duties, and staying far away from the prohibited things. He must take full advantage of this season, and the open display of Allaah's gifts to attain the pleasure of his Lord.

Surely, Allaah Most High is the One who grants success, and He is the Guide to the Straight Path. And may the blessings of Allaah Most High, and Peace be upon Muhammad and his family and companions.